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ज्ञानं अन्नं

Burzhom and Gofkral Megaliths

नीलमतम्

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WHEN THERE WAS NO SATI SARAS

P.N. Kachru

From now, more than ten lakh years (10,00,000) ago, there never existed Sati Saras. Instead, a vast expanse of desolate ice cap system of a high magnitude prevailed on the region now divided into separate systems of out-flow – that of Chandrabagha (Chinab) and of the Vitasta (Veth).

This pre-systemic expanse then formulated a common and unified vista of the geographic system abounding with flora and fauna that prevailed up to, now called the ranges of outer Shivaliks. A common variety of tropical and sub-tropical flora and plant fossilization has been identified, which include species of Indigofra, Juniperus[1], Pruntus[2] and Berberis[3]. The faunal families of Elphas and Rhinoceros are of very frequent incidence under the layers and the rock formations.
The exhaustive and detailed geological investigations[4] conducted, by De Terra and Patterson, reveal that it was approximately ten lakhs (10,00,000) years ago that a massive uplift took place, giving birth to, what is now called, the Panchal Range of mountain system. Thus causing a great divide that gave birth to two separate glacial systems generating two separate pulsations.

The North-Western spur of the mountains now between Baramulla and Rampur formed a barrier to give birth to the vast lake. This precipitous obstruction is known to have presented a faulty barrier that gave birth later to fissures, thus causing the gradual drainage.

It was between First and Third uplift of the Panchals that the First Glaciation, ten lakh (10,00,000), and Third Glaciation, three lakh (3,00,000) years ago – took place. The third uplift was very massive which swept up to an elevation of 15500 feet creating a slope ranging from 15500 feet maximum to 5500 feet – the lowest depression. So came into existence a sloping elongated depression, within which five glacial and four interglacial activities took place. During each of the glaciation periods, powerful pulsations (advances of ice), with intermittent sedations occurred, resulting in the process of the lake foundation.

The cross-section of the deposits of lower pleistocene[5] category present a tilted position due to the first Panchal uplift activity that took place towards

the end of the First Glaciation 8,00,000 years ago, which became responsible for elevation and tilting up of the deposits of the boulder conglomerate of lower karewas, which were the result of the period of maximum glacial inundation through later First Glacial Age. The cross-section reveals the presence of Pine and Oak forests of gigantic variety, and presence of one hundred species of mammals, now completely extinct.

The middle Pleistocene cross-section of upper karevas present the Second Glacial periods of erosion; during which period the elevation and tilting up of the deposits of the formative Lake took place. The Boulder conglomerates in the deposits present this age.

Also this was the period when heavy sedimentation, due to the massive glacial pulsation occurred. The cross-section provides the resulting material of fluvo-glacial nature and deposits of boulder fans[6].The upper Pleistocene marks the third glaciation, 2,50,000 years ago; and fourth glaciation with intervening third inter-glaciation periods of 1,50,000 years ago. The final phase of the terrace (Karewa) deposits are the result of the Fourth Glacial age. The fifth and the final period of the glacial activity ranges from 30,000 years onwards.

The Karewa or table-land formation:

Mostly these Karewas are of lacustrine[7] origin, while the lower beds at least are of fluviatile[8] type. These beds lie on folded Triassic[9] and pre-Triassic rocks. The process took place in the sinking lake between two slowly uplifting mountain ranges on either side, which yielded the sediments. The vast Lake, in which the sediments got deposited, was formed by a spur of the mountain between Baramulla and Rampur. This divide contained a fault scarp on the Kashmir side through which the water cut back through the ridge. So the Lake commenced draining while capturing the upper parts where once the areas of glacial vistas were united. In the process of uplift of Panchal there occurred the separation that gave birth to upper parts of Vitasta that was once the part of a unified glacial expanse, later giving birth to Chandrabagha outflow system. The presence of the deposits of this ancient water expanse or the river on the spur indicate that the

original Vitasta once near-topped the divide and has left river Terraces on both the banks of high elevation. This elevation lies about 360 to 420 meters above the present stream bed.

The lower parts of the lower Karewa beds are a combination of fluvioglacial and lacustrine[10], and of pre-glacial in age. They are found overlain with glacial deposits belonging to the First Interglacial and Second Glacial age. The deposits are gravelly at the base but largely are composed of dark and grey shales[11]. Also there are two or more lignite horizons and carbonaceous clays, which indicate the origin of the material from warm and humid climate. The upper part of the lower Karewas, besides containing well preserved leaves of plants of that age, its topmost part is again a sand and gravel zone indicating partial fall in the level of the Lake.

The remotest age of the Karewas goes back to 4,00,000 years when the second Interglacial age was partially sedative due to an easy upward movement of the Panchals, and therefore to allow table formation named archaeologically as Terrace One formation. The Terrace Two is the product of Third Inter-glacial and Fourth Glacial age of 2,50,000 and 1,50,000 years respectively.

The overall formation of the Karewa System is found generally to

Table of the Karewa Formation

Upper:Second Glacial:
Erratic[1], Sands, Clays and Varved[2] Clays containing remains of molluces[3] and some plants.
Pleistocene Age
Lower- First Glacial:
Sands, Gravels[4], Buff and Blue Clays and Varved Clays with leaf impressions of mainly sub-tropical plants and shells.
Pre-Glacial-Birds, Fish, Plants
Conglomerates[5] and Carbonaceous shales[6] with Lignite. Elephas, Rhinoceros

[1] The matter transported from an original resting place, specially by a glacier.
[2] A pair of layers of alternately finer and coarser believed to comprise on annual cycle of deposition in a body of still water. Deposited layers of clay and silt in a lake.
[3] Hard shelled animals with shells.
[4] Loose rounded fragments of rock. Small water-worn stone pieces.
[5] Water-worn stone fragments of rock cemented into a mass.
[6] Finely stratified stone, splitting readily into thin plates and resembling slate, but softer and less solid, consisting of consolidated mud or clay.

dip towards the valley; and the dip increases upto about 40° in the lower parts of the flanks of Panchal range. The stage of the uplift (Fourth Glacial 1,50,000 years) of the Panchal was post – Karewa in age and is believed to have taken place much after the appearance of the earliest man.

There exists a discontinuity that separates Lower Karewas from the shell and plant bearing clays of Upper Karewas which are 300 meters in thickness. The succeeding beds indicate a fall in the lake level and deposition of altering laminated yellow marls[12] and slits and sands. In the last stages, the deposits contain mainly lacustrine and silty materials. The Post Glacial period of culture commences roughly from 15,000 years or from 13,000 B.C; geologically known as Maglamosian type of Mesolithic where later palaeolithic flint culture was predominating. The development of this age seems to have a late commencement when compared to the age in European culture where its age ranges from 22,000 years or 20,000 years B.C. while its age of the culture in the valley starts from 10,000 Post-Glacial years or 8,000 B.C.

The remains of the earliest human culture is traceable in the uppermost conglomerate inclines of south-east Panchals where the recession of water level had to initially yield the surfaces of boulder conglomerate Terraces. Though the physical remains of the Palaeolithic man has not been available, but his crudely chopped petro implements have been detected. He essentially used these crude, and later on, semi-ground petro implements for hunting and killing animals for his food and covering; and also, through generations, migrating along with the receding water levels of the lake. This recession exposed the table lands for further settlements of human culture. Belonging to snow-bound and chilly habitat where animal hunting could only be easily experiencing the animal by-products of bone and hides as his raw materials for cultural expressions.

Thus the Kashmir Palaeolithic culture could not but lay the foundations for the future development of the Bone Culture that the future Neolithic man as the member of the Northern Neolithic culture that thrived on the elevations of the Karewas.

The Sojourn Burzhom-1960 -1971

P.N. Kachru

Note: *Before commenting upon this sojourn of the historic importance ,I must pay my respects and regards to two great personalities of substance in the field of archaeology. Dr R.K. Pant and Late Pandit Sardari Lal Shali were the practical guides for this whole period at the archaeological site. It was then the spirited and youthful zest of Dr. Pant who, while camping constantly for the entire period on the site, along with his young wife, who encouraged and guided me in getting enlightened in observing and analysing the findings of the culture. His special knowledge about ancient findings of the potteries,his genius for the technology of reconstructing of crunchings and his science of reading the methodology of this ancient potter through the cross-section of bits and fragements— all this knowledge of his was surprisingly penetrating and imaginative in determining the culture of neolithic Burzhom. It was again in January 1990 that I ventured to seek an audience with Dr. Pant in Ahemadabad while he was in-charge of an extensive minerological & chemical survey of the coasts of Saurashtra conducted by the National Physical Laboratory. Again I had a golden chance for clearing my doubts and seeking further elucidations and explanations on the technological and methodological aspects of the Bruzhom Potteries.*

The romance of delving into the human cultural happenings of thousands of bygone years, and tracing them through the layers of vertical cross-sections deep in the trenches, table lands (Karevas) with expert and guiding accompaniment of late Pandit Sardari Lal Shali was source of in-depth knowledge and revelation of happenings into the remotest past. The horizontal but sensitive sweep of Pandit Sahib's soft broom would reveal the marks of bygone human activities and thought-constructs thousands of years ago. The Pandit had expended his entire life into the expansive archaeological digings in accompaniment of some of the renowned archeologists, and thus had gained an - eye opening knoledge and experience in detecting and pin-pointing the human cultural happenings.

The Archaeological Survey of India launched upon an excavation for probing into the cross-section of layers of loess-formation table lands (Karevas) of Burzhom. Long before 1939 this site was pin-pointed for excavation by De-Terra and Patternson. The two professors forming the Yale-Cambridge expedition, were to study the glacial succession of Kashmir, the Punjab, Narbada and Madras regions. Their important findings and observations in Kashmir, contrary to the regions of Peninsular and Central India, showed a distinct presence of Pleistocene and post-Pleistocene stratas which corelate these areas with glacial and

inter-glacial phases of the farther northern regions like east Central Asia, South Siberia and North-Western frontiers of China.

The appearance of Man in Kashmir has been detected at the end of the second Glacial age 500,000 years ago, thus the presence of Palaeolithic activity was established during the Glaciation Surveys conducted through the Liddar Valley.[13] This human activity has been detected approximately 400,000 years ago during the concluding phase of the II Interglacial period.[14]

It is after a long and dizzying journey of more than four million years that one finds the first signs of human culture in the pit-dwelling society of Burzhom. The pit society in Kashmir is the first signal for the traces of an organised Neolithic culture, dating back to 5000 years of post Glacial age or to 3000 B.C.[15]

The Neolithic human culture broadly speaking, has been catagorised in two distinct classes : the Northern and Southern regions of Neolithic cultures, each of these having two different occupational means for production and subsistance. Geologicallly, the Northern culture is based on Glacial and Interglacial stratas, while the Southern culture, as in peninsular and Central India, has been outside the effects of these glacial disturbances.

The expansive snowy and glacial cover over the global north could avail the nrothern man only the species of Arctic beasts to hunt and feed upon, and thus build a culture and the tools of productivity out of the stock of bones and hides piled up as the raw material for the productivity.

The Northern Neolithic culture in Kashmir is spotted in the table-lands (Karevas) belonging to the Fifth and the last glacial formation, about one lakh and fifty thousand (1,50000) years ago. These final formations have been discovered as being the wind-borne silt called loess.[16] It was over these table lands that about thirty six sites for Northern Neolithic cultures have been pointed out by Dr.- R.K Pant, out of which only two——that of Burzhom 16 kms north west of Srinagar, and Gof-Kral,[17] situated 41 kms south-east of Srinagar, have been unearthed.

The Kashmir Neolithic culture falls into the category of Northern Neolithic system spreading through east Central Asia, North-Western China, Mongolia and Southern Siberia. Thus apparently having no contact with the Western or Southern culture. The pit-dwelling culture has no parallel in the sub-continent . So far as the cultural and occupational aspect of the Neolithic Burzhom indicates "it appears to belong rather to a Northern cultural zone than to anything Indian"[18].The Indian Neolithic culturaly, is based on lithic industry while the Kashmir Neolithic is mainly Northern Bone Culture. Here-in specially pierced rectangular chopper (fig. I) or knife of a kind is unknown in India. The stone-blade industry, grind-stones and quern are totally absent.[19] It is significant and

supportive for its grouping with the Northern Neolithic Culture.

The Burzhom Culture:- After the excavation of the whole cross-section, the civilization has revealed three broad cultural developments : (a) The Neolithic (b) Megalithic and (c) Historical culture. The first and the lowest culture in age, according to radio-carbon dating, indicate to have existed much before 2375 B.C. This society was that of pit-dwelling people, who dug out round pits narrowing at its periphery at its top. The presence of post-holes at the top periphery indicated the use of sloping conic roof of birch and skin for the protection of rain and snow. (fig. II)

The a-ceramic phase was identified for the first time here in the history of Indian archaeology. The economy of subsistence rested in specialization of food gatherers and hunters, with the absence of stone-blade industry.[20] Also the absence of Microlithic industry further strengthens the Northern Neolithic character of the society. In turn it provided the society the raw-material for an occupation called bone-Culture, this being the typical feature of the Northern Neolithic society. The implements for production and for daily use were made from hunted animal's bones; and even it is positively believed that the animal skeletons also were diverted to the industry of production of implements. The absolute absence of the body remains of Neolithic man strongly points towards the use of human bones as well. Such a reasonable disposal could be the only possibility in absence of the development of social or tribal ethics for burials and preservations.

The Burzhom culture shows three phases of evolution catagorised as A, B & C. The period A. is non-ceramic in culture, which clearly indicates the partial, if not complete ignorance about the control and knowledge of fire and the heat.

The inhabitants cut underground pits into naturtal loessic soil which were circular or rectangular but, occasionally oval or squarish. In close proximity to these were found neatly plastered floors and shallower pits for collection and storage. In their daily activity these dwellers used mostly bone, but occasionally some stone tools as well. Needle points, harpoons, scrappers, cutters, drills, needles pointed from both ends and arrow-heads were made from the bone material, while axes adzes, picks, pestles and mace-heads were made from the stone material.

The period B. is a progressive continuation of the society of these food-gatherers and hunters of herbivorous animals as in period A.. There appears a better organisation of dewellings equipped with round hearths. In close proximity of dewelling pits there are shallower pits of neatly and thickly plastered floors made with compact clay mixed with Chunam (natural lime).[21] There appears a better organisation of the dewellings equipped with round hearths. In close proximity of dewelling pits there are shallower pits of neatly and thickly plaster floors which were used as storage bins. The

incidence of rubble-wall and a mud platform also were recorded. This feature is specially found in Gof-Kral excavations as well. The platform was found to have a central post-hole and a number of smaller post holes at the periphery, indicative of the method of roofing in sloping conical form.(fig. III). This development was indicative of a sort of commune society, where a common platform was located around smaller residential pits for individual retirement. Pottery seemed to have progressed and developed into three principal layers, all handmade. The thick coarse grey-ware and gritty dull ware were the principal fabrics. The concepts of axle and wheel was far beyond the human imagination. The incidence of the thick- grey ware is predominent. Most of the shapes represented in this ware are globular jars, bowls and basins, all of them showing bases with woven mat impressions, indicating the development of mat-making technology. The pottery products in hand-thumped grey and black burnised technology, was a third variety. The typical technology of three layer pot thumping, incase of basins and trays, were treated in this technology. The middle one would serve as the basic structure that would be thumped into broad, rough shape.

This structure depicted profuesly the hand and finger impressions. The method, movement and handling of the clay, coupled with the style of movement of fingers and methodology of thumping with palms, are visible which indicated the handling and the hand movements. The second and outer layer would be applied when in semi-wet state in plastered manner, though with hand, but with least possible hand impressions. During application, the main consideration would be for the care of giving finish to the basic shape. When leather-hard, the inner layer would be treated with smoothening process in order to make it utilitarian. The bigger globular jars, bowls and cisterns would be built up by spiral-coil method. The long rolls of clay would be coiled in spiral manner on a disc base and raised to the desired level and shape. The other two processes would take place as in the previous technique of three layers.

Neolithic and the Megalithic culture

Period C - The last phase of Kashmir Neolithic culture finds the pitman above ground with a changed culture that marks a distinct change from the pit-dwelling cultures of A and B periods. The dwelling units began to be built above ground with mud, mud-brick or adobe. The floors were covered with mud-plaster overlaid with a thin coat of ochre earth. The economy also seems to have undergone a progressive change. The domestication of animals had hegun with now available extensive horizontal space for hutments and shelters. Sheep, goat and cattle came to be domesticated, though in smaller units, but hunting and food gathering still dominated the activity for subsistance. The dog appeared as a sole companion which acted as a sentinal, a watch-dog of herd and hearth, a valiant soldier in hunting spree and a faithful companion. The

appearance of ceramic technology was a great stride forward that rendered strength, solidity and permanence to the craft resulting in greater convenience and well-being to the commune life and its activity. The discovery of a kiln of the period at Gof-Kral (1.7 metres dia) confirmed the introduction of the technology. Potter's wheel and axle was not only a means of change but also a great stride towards the prosperity and in enhanced productivity of Burzhom society. This mechnical birth reduced greatly the laborious, protracted and patient job of hand thumping, which no doubt continued to be practised in case of bigger jars and cisterns.

The improvement of bone implements reflected technological sophistication in the production of micro-heads like bone points, needles, double- edged picks, spindle whorls (small wheel-like hanging) and sharp harvesters. The total absence of microliths is very much significant for the assertion about the society being solely the member of Northern Neolithic groupe.

Burzhom-GofKral society, in its final form, and successively through its evolution from stage A- (bottom-most) to the final stage C, reveals to have developed into a primitive commune society. It has been a hazardous snail-like progression through one thousand years (2600 to 1600 b.c) that Burzhom man has carved out the pettern of existence which we call a commune life. He had to resort to a collective and a herd concept for an assured existence against the primitive helplessness, inhospitable onslaughts of environment and trible intrusions; above all, to build up a collective power for the gathering and hunting and other productive activities. Consequent to this pattern of activity a commune culture evolved through various stages, varying with different developmental patterns from stage 'A' to stage 'C'. At the first bottom-most culture (catagorised A) we find a limited way of human communication. To be in communion with his neighbour, the two pits were inter-connected through an underground passage in order to have a supportive communication and union between two groups of dwellers.

Perhaps for greater collection of stocks and for greater productivity the dwellers were driven to muster greater force that necessitated them to garrison together for prosperous production and trible unity. The need for the unity was consequent to the horizontal growth of the culture after sealing the pit and freeing into an expansive way of life. As an antidote to this horizontal looseness the concept of a boundary rider came into existence that enclosed the commune into a unit of homogeneous economy and culture. In its final stage the Burzhom Neolithic culture presents itself with the remains of a massive boulder-and-rubble wall that once enclosed the entire settlement, presenting itself with an impressive fortification that overlooked the expansive idyllic panorama from the elevated

table-land.

The fortification was heralded with the landmark of massive and erect Megaliths asserting the existence of the commune. The gigantic standing stones, Megalithic circles and artificial mounds, in a commune society served as landmarks and lay-lines[22] between different communes. Such stones, Megalithic circles and massive stone clusters have been found attached to all primitive commune cultures world-over. Besides, the massive standing stones symbolised the belief of the commune society of the "Creative force of the masculine aspect of the Earth energy which, the ancients believed, flowed"[23] along the Lay Lines from commune to commune. The gigantic vertical stones represented a phallic symbol and their symbolic penetration of Mother Earth, thus identifying tribal reproduction with the earthly production for sustainence of the tribe. In the old pagan religion the "erect phallus was a representation of the fertilizing power of the sun and the life force which, according to ancient religious beliefs, permeates and sustains the earth"[24] This symbolism is clearly visible in the depiction of the figure of Indus God with the crown of double-horn. The presence of flat stones near the Megalithic and Megalithic circles indicate that megaliths, in course of time became the alter spaces for offering animal sacrifices to the mysterious spirits.

The activities within the ramparts of the commune, for centuries together, as presented by the archaeological excavations, indicated an advancement of material culture that presented, for the first time, the hints towards an inter-communal exchange with some extra-territorial cultures, entirely foreign to the Northern Neolithic of Burzhom. These foreign finds posed some baffling problems of archaeological significance that vexed the minds of investigators. The major industry of the culture, the potteries, especially the ceramic red pottery quite alien to the Northern Neolithic to which Burzhom culture belonged, presented itself as a major industry of the Burzhom Society. The formal shapes strongly depicted affinity with the shapes of Harrapan and pre-Harrapan cultures. The graphic decorative impressions of, both ceramic and non-ceramic wares, on the one hand presented a positive dawn of socio-intellectual consciousness, but on the other hand presented some baffling similarities of symbolistic impression depicting the affinities of form and thinking with other pre-historic cultures.

An important petroglyphic art on a slab was found embeded in a mud-wall depicting hunting of a male antelope (Barasingha). The engraving of a dog as companion in the scene point to the culture of Neolithic Megalithic society of food getherers and of begginers in animal demostication and farming, where the dog as a companion played a significant role of a sentry and watch-and-ward of the herds(fig.IV). The depiction of two Suns in the

engraving, perhapes points to his limited knowledge for his daily calender of the morning sun, being a pointer towards outings, and the setting sun as a warning for his return to the haunts of his commune. But these engravings besides, confirm their belief in sun worship, thus possessing the culture of the Heliolatric society. Not only this, the depiction of his Heliolatric faith has exposed an extra-territorial influence from and relationship with other tribal and pre-historical societies of neighbouring north-western regions. The rock art of the upper Indus Valley, mostly covering the Gilgit Valley, Hunza, Nagar, Chilas, Yagistan, Punyal, Baltistan (Dardistan) and the valley of upper Krishen Ganga---all these regions of feeder sub-routes to the Silk Route system—have been found amply spotted with petroglyphs of Heleolatric faith that predominated in the areas much before the incursion of Bhudist faith with the discovery of Burzhom Solar slab (fig. IV) the datation of this pre-Budhist faith (1000 B.C.) gets clearly established.

The surveys and documentations of A. H. Dani and Karl Jettmar, while surveying the rock art, have recorded some of principal motifs of the petroglyphs of Chilas as used by sun worshippers. "Round disc with an extremely varied decoration (fig. 1-a,b.c and 6), an anthropomorphic figure with the disc for a body (fig.7) have been graphically recorded by the author in this region. He records at sites near Chilas the dipictions of set of heroic solar cult with an open confrontation and combat with the incoming believers of Bhudist faith (fig. 8. 10, 10-a & fig. 9). The Gachuk cliffs of Gilgit valley in the figure 9 of the petroglyphics clearly depict the confrontation of the local sun worshippers with invading bhudists. The author records, "on the cliffs west of the mouth up Hodar stream, a cluster of petroglyphs, all depict emblenms of the heroic solar cult. All the side valleys and crags of upper Indus have innumerable clusters of petroglyphs which, as believed by some to the art of Bonpos, but as sanctuaries of a sect where local traditions merged with a heroic solar cult.

It is presumed by the expert that "perhaps this alternative creed, that was more compatible with the Bon religion of Tibet, became dominant for a while". In west of Chilas, writes jettmar, "we see an almost circular, decoration disc, with a central rosette, that is identifable beyond any reasonable doubt as a solar symbol. So heliolatry was anticipated by a tradition with its origins in a distant past" (fig.10.) However, through the subsequent centuries, the Bhudist expansion favoured by the Tibetan invaders was contested by a strong anti Bhudist trend that tried to establish a political system headed by a "sacred king" who proclaimed himself to be the "son of the Sun". A late tenth centuary Persian geographical work "Hadud-al-Alam records" that the rular of Bolor proclaimed that he is the son of sun; and he does not rise from his sleep

until the sun has arisen" The centre of sun worship for the whole subcontinent was Multan (Moola-Sthana). In ancient times the place happened to be strong centre of Heliolatory; and its Sun temple attracted thousand of adherents. The centre commanded a strong position in Central Asian trade route, connecting west with China via the northern mountain passes. Culturaly the Heliocentric thought in pre-Bhudist era happened to be predominent up to north eastern area of Black Sea, the regions of ancient Scythia, Parthia, the West Asian regions of eastern Iran and in the east extending eastwords upto West Bangal. There happened to be the establishment of great and a very strong centre of Heliolatory in Moolsthana, to which the helio priests from ancient Iran would come as performers of the rituals. The centre continued to be a strong link of heliolatric culture, linking the east Mediterranean, Iranian, and Central Asian regions with that of the west Indian and through that, to north-west regions of China.

It seems convincingly logical that Burzhom Megalithic culture being closely in the neighbourhood of upper sindh cultural regions, and also falling identically in the category of the group of side valleys of the feeder sub routes to the ancient silk route system, the cultural ties of the heliolatry is quite obvious. Besides this, the physical presence of pieces of Jade at the site confirms the closeness of relationship with the sun-worshipers of the ancient cultures of upper sindh valleys, which has been rich with Jade-stone deposits.

But parallel to this trace of heliolatory, there appeared within the commune wall a strong evidence for the physical settlement strongly akin to that of Indus valley culture. The most significant symbol depicted on a wheel-made globular (24x21 cms.) and orange slipped red ware representing a head wearing a giant double-horn crown with the ends curving inside, almost to a touching distance;[25] identical to a complete accuracy spotted on a globular pot unearthed at Kot Diji, a pre-Harrapan culture thirty miles east of Mohanjo-Daro[26]. This (Mohanjo-Daro) well-known sight, only a few kilometres away from Kot-Diji, presented a wealth of clay tablets amongst which the well-known mythological seal with a seated cross legged figure was found wearing the typical double-horned crown[27], completely identical in shape and design with those symbols identified at Kot-Diji and at Burzhom(fig. V, VI and VII). The archaeological historians Bridget and Reymond Allchin were one of the first to have identified the ancient deity as the "primitive prototype of Shiva", called Pashupati (see footnote 12), the cultural-cum-mythological leader of the herd of beasts——the main occupation of Neolithic (C) culture having been developed in to a system of production and farming of animals instead of gathering and hunting. The markedly identical find of this mythical deity in Burzhom presented a positive intrusion, not-only on its culture but

on its human psyche; but at the same time indicated the birth of a definite outlook of life and thinking[28]

Metallurgy, though a Neolithic occupation, does not seem to have been the occupation of the farming community of Burzhom. Despite that, the lonely copper arrow- head and pins, were found in the deposites of this culture. Moreover, about 950 beads of Carnelion and Agate with a high finish, were found in a red-pottery wheel made ware. Both these finds being foreign in material, and quite out of context and a definite outside intrusion, from a society with a higher level of culture. However, the archaeologists and historians felt certain about this extra-territorial relationship with, comparatively, to an advanced society that had strong influence of Indus and Harrapan culture. No doubt, the finds of identical graphic symbolism between Burzhom, Kot-Diji and Mohenjo-Daro, clearly presented the influence, but a scientific proof remained illusive till the discovery of ten human burials. The typical feature of the burials is, that these have been located within the habitational area itself. The burials showed both primary and secondary internments[29]. The use of red ochre on the bones has been a curious practice that still awaits the investigation. As many as eleven areas of trephined skulls confirmed the practice, presumably with the intention of obtaining roundels from human skull bones for use of amulets or for votive offerings and other magico-religious practices. As late as in mid seventh century, the persistance of the ancient tradition of trepanation was observed by Heiun-Tsang in India. While describing the dress he writes," some wear peacock's feathers; some wear as ornaments, necklaces made of skull-bones. (T. Watters "on Yuang Chwang's Travels in India I, 123-24). The practice of Burzhom trepanation, according to Dr. A.K. Roy Choudhary, "appears to be contemporaneous with the mature Harappan culture. Radiocarbon datings show its neolithic culture and sequence extended between 4325 to 2580 B.C."[30] This typical magico-religious practice again points towards the explicit cultural impact from the advanced neolithic societies of Lothal, Kalibangan, Harappa and Maski (Karnataka)[31].

It was in March 1980 that final and unchallangible seal was put on the genetics and ethnicity of the Burzhom human race. The two renowned Anthropologists, Arbinda Basu and Dr. Anadi Pal, from Anthropological Survey of India took over the charge of the Burzhom skeletal finds in the year 1970. It was after a patient and protracted number of ten years of laboratory and scientific tests-cum-investigations that a detailed and exhaustive report was published in a sizable book form[32]. While reviewing the report Mr. R.K. Rikshit of Anthropoligical Survey of India. in his 'foreword' states : "It is interesting to note that the Burzhom material shows greater similarity with that of Harappa R 37 than the finds from southern neolithic. Furthermore, the present day population of Punjab bears some general and specific resemblances with the finds from Burzhom and Harappa R 37". However in the final analyses, the analytical and

investigative report of about hundred pages, sums up that "from comparisons of metric traits as recorded, it seems to be a plausible conclusion to say that the Burzhom people are more similar to Harappa people from Cemetery R 37 than to Neolithic people of southern India. The resemblance of a number of morphological characters traced between Burzhom series of the Neolithic culture and cemetery R 37 series of mature Harappa culture, most probably, reflects their genetic affinity, and probably also hints towards an ethnic continuity. This suggests that in spite of culture drift the basic long-headed element continued to exist." These anthropologic authors convincingly adhere to their conclusion about the absolute similarity between the physical features of Burzhom and Harappa R 37 people. The authors, in unambiguous terms pronounce, "we are inclined to assert that Burzhom crania are closer to Harappa R 37 crania than to Neolithic crania of southern India. The skeletal evidence points towards ethnic affinity between Harappa and Burzhom series and suggests ethnic continuity, in spite of cultural differences".

While concluding the Burzhom observation, the emergence of the final picture presents that (a) geneticaly and ethnicaly the Burzhom man is from the Harappa stock with a local cultural variation that evolves within the classification of Northern Neolithic structure. (b) The sporadic presence of foreign products like cornelion and agate beads, and copper arrowheads confirms extra-territorial linkage pointing towards the Southern Neolith connections, particularly with that of Harrapa. (c) was the Burzhom man only external occupant keeping in view his Harrapan genetics and ethnicity, and also presenting only a very limited examples (ten in number) of human skeletons to prove the generality of the population? In absence of an horizontal excavation the available human finds are to be taken as the only example of Burzhom man. (d) The social thought-patterns and the symbolical impressions identically expressed in the cultures of Mohenjo-Daro, Kot-Diji and Burzhom, express a uniform socio-religious belief. The identical symbolic images, identified that of Pashupati, the leader of the commune herds and productive animal farming confirms the existence of a common socio-religious belief amongst all the three cultures[33]. Although Bridget and Remond Allchin in their "Indian civilization" name the symbolic god with horn-crown as "a prototype of Shiva", perhaps being ignorant of the earliest known name of Pashupati; while Samuel Beal rightly identifies these ascetics as Pashupatas[34]. By the advent of 1000 B.C., the Burzhom society had become a settled society of Megalithic culture, based on the principles of material well-being, superimposed with the authoritative seal of supernatural justification. This last known phase of the Burzhom culture has put it on an extra territorial relationship, and that of a positive above-ground society of non-

agricultural food gathering commune society, living collectively within the periphery of a constructed commune wall of loose stone boulders (fig. VIII). Here the Megalithic installations at the site are purely of non-sepultural nature, and thus represent a sort of Driudic magico-soothsaying society.

Having developed into bricklayers, they were able to lay the floorings with sun-dried bricks plastered with an over-laying of ochre coloured clay pasting (fig. IX). The burial practice for the dead is positively identical with the pre-Indus and Indus culture, where the dead were left for carnation (decomposition) and then do the second burial of the skeleton. Trephination of skull is another feature that has been found a common practice between the two cultures. This was perhaps to make amulets to seek the protective blessing from the dead. Erected on burials which contain cists with human skelatals, accompanied with potteries and urns. (b) The Vindhyan regions have been found spotted with numerous cairns installed over underground cists. (c) The north eastern region extending from Assam to Bastar belonging to South-East Asian tradition, having been introduced into the region by Austro-Asiatic immigrants (Hein-Geldern report 1928). The tradition is still current in the region. These are not of sepultural but of commemorative nature. (d) The extra-Penninsular region: this category of megalithic region covers the whole of Indo-Gangetic plane including northern megalithic region of Burzhom and Gof-Kral (Kashmir).

In close cultural relationship to this distribution, there existed yet another cultural group in the north western borders of the sub-continent. This group covered the regions of Baluchistan and Persian Makran, which formulated the link with the Scytho-Iranians and to the Mediterranean, via the coastal route, linking it with the regions of Ukrain, dating back to two thousand to one thousand B.C.

This extra territorial character of the Megalithic Society has linked the Bruzhom culture with other such societies, chiefly with west-north-west regions of Sythia and Parthia, on the one hand and on the other, with the regions of Indus culture. Some important finds from this site beyond any doubt, rendered it a position of a meeting ground of two different cultures and concepts, that of Heliolatory and Indus Pashupatas, evolved and then diffused further, making it convenient to trace a further evolution of the socio-cultural thinking. However, the findings and recurrence of the objects of culture has established the prevalence of Pashupata culture identical with that of Indus society. The lonely find of the Heliolatory remained indicative of the fact that the cult became dormant, while the cult of Pashupata predominated and developed into a culture based on the economy of food-gatherers and of animal domestications, under the leadership of Pashupatas— the keepers of the animal hordes.

The search for nearby grazing vistas and pastures became a necessity, thus bringing leaders of hordes closer to the preliminerys of agricultural happenings, on the one hand, and on the other a further horizontal expansion of the commune settlement and its prosperity, which gave the society some respite for leisurely introspection and urge for expression to their feelings about their life, as evolved through their habitat and the natural environmental convulsions and sedations.

THE GRAPHIC EXPRESSIONS

The first graphic expressions were perhaps prelude to the future alphabetic expresssions. These graphic scribblings and impressions give some insight into the human observations, productive systems and social beliefs. The Burzhom man had already taken to the simplistic methodology of weaving. There was no knowledge of fibre, its growth and usage. Instead, it is evident that beginnings to fiddle with the growing vegetation had already taken place. Usage of woven grass mats must have been in vogue, which is evident from the impressions left at the bottoms of the potteries (fig. X); while as yet they had no knowledge of exploiting this pattern as a decoration. It seems that megalithic age of horizontal occupation had already resulted in the expertise of cultivation. The graphic interpretation of the sheaves of corn (fig.XI) as decoration motifs on the potteries, is clear pointer towards the art-of cultivation. The development of aesthetic sensibilities of design and symbolization is quite evident from the incisive graphic expressions like sheaves of corn and the design of waves (Lambaks) (fig.XII) of lake water, then touching the bottom of the tableland, and also experiencing its force while out for fishing on the banks of these waters. The symbolic and designic expression of the knowledge of only a single day calendar is significant. The present day design called "Strides-and-Retreats" (fig.XIII) is traced back to the Burzhom Man. The first expression is traced back to the incisive impressions laid on the Burzhom potteries, depicting a sense of creative symbolism of the daily movement of strides to the field and hunting, and the retreat to his haven at the eventide; that being the sum-total of his experience and knowledge. The graphic development from straight-line to the curvature (fig.XIV) is a significant mental development of creative sensibility. The development of the expressiveness of the movement from straight line to the flowing and curvaceous line is indicative enough of the mental progression. Significantly, it is beyond any doubt that in the absence of a script, or even a language, the graphic expressions become more creative and symbolic for expression and communication. An appropriate example of symbolical communication about the Pashupata system of economy is incised on a pottery find (graphic F.N. 18). The symbol also depicts its cultural relation with that of the Indus. A further development towards formalism, no doubt reflects the

human effort towards the technology, in order to give expression to apparant human activity; but at the same time, it gives a beginning to the tribal formalism that culminated in to an aesthetic style of formalism depicted in Harwan Terra-Cottas. The lonely find of petroglyphic slab depicting a hunting scene is an ideal example of the primitive formalism.

THE AGE AND CULTURE OF HELIOLATORS AND PASHUPATAS

It is in about 2000 B.C that Burzhom man had achieved his horizontal way of life and had shed his vertical habitat of limited enclosures. His horizontal culture was heralded by Megalithic installations of non-sepultural nature, perhaps to announce his suzerainty around the vistas of his commune boundary wall. After unearthing the human burials and skeletal remains of the Megalithic man over the site; and subsequently after the study of the scientific analysis[36] of these skeletal remains, it became questionable whether the pit-dweller and the Megalithic man belonged to the same ethnic stock.

In the absence of any availability of the remains of the pitman it remains to be determined to which ethnic stock did he belong. The solitary available example of a hunting scene engraving that is indicative of Heliolatory that is found quite opposed to the faith of the meghalithic man who belonged to the ethanic stock of Harrapan R-37 cemeteries and quite evidently possessing the culture and faith of Indus culture of Pashupati, as quite distinctly expressed through the symbolic impressions on the pottery of Indus Cultural period[37]. It is felt that pre-meghalithic man was heliolatrous who succumbed to the Pashupata faith of the Harrapan man, who was well versed with the knowledge of horizontal culture of agricultural productivity inherited from his origin of the society.

The question haunts, and gathers prime importance about those serious convulsions of the history that forced the Harrappan man to leave comparatively much developed and established society, and find shelter with the primitive society of hunters, food gatherers and the pit dwellers. To seek an answer and solution to the problem, we shall have to divulge deep into the happenings within and without the Indus society itself.

The remains of this earliest settlement of prosperous trading and mini agricultural society predominated the regions of Baluchistan and upper Sindh, dating back to four thousand B.C. and fast spreading along coast line of Baluchistan. The whole region then abounded with forests which provided fuel for baking bricks and potteries. The only animal for mobility and communication and land - route trade were humped and humpless bull and buffalo. The means for hunting and for other necessary defensive measures, were exclusively harnessed by the slow moving bullock and by physical confrontation. The extensive trade through the Gulf was

by coastal navigation plied by home made sail ships. So by the end of 3500 B.C. the Indus society had settled itself as a peaceful and non-combative prosperous trading and commercial society, with its cultural belief in productivity, identifying it to the human female fertility and reproduction represented by Mother Goddess. The institution of hunting, food-gathering, harnessing and domestication of herds and animals was led by the male leader who was accordingly titled by the name of Pashupati——the keeper and owner of the herds. Sir John Marshall called the relief-find of the statuette of Pashupati as "Protto-Siva" as certainly "the horned[38] god has much in common with Shiva of later Hinduism, who is in his most important aspect, a fertility deity, and is known as Pashupati." This society, no doubt, made certain advances in husbandary for which whole world owes it a great debt. "Cotton was to the best of our knowledge" writes Basham, "first used by the Harrapa People". "The religion was", writes A-L-Basham"[39] of the type practised by other early agricultural communities in the Mediterranean region and the Middle East, centering around fertility rites and the worship of a Mother Goddess——they also made rough terracotta statuettes of women, usually naked, but with elaborate head-dresses. These are certainly the icons of the Mother-Goddesses, and are so numerous that they seem to have been kept in nearly every home."

The anthropological analysis of Indus and Harrapan man-women society relates the race to the stock of the "long-headed, narrow-nosed slender Mediterranean type, found all over the ancient Middle East and in Egypt, and forming an important element of the Indian population of present day." There existed a second element as well that was related to the "Proto-Australoid, with flat nose and thick lips related to the Australian aboriginese and to some of the wild hill-tribes of modern India." The famous bearded steatite head shows elements of later types, while the famous bronze dancing girl seems certainly Proto-Australoid. It was during the concluding years of 1600 B.C that the intermittent incursions and onslaughts from an Indo-European Armenoid people were felt in North Baluchistan. They were "the bands of horse-riding invaders who later on swept through South Baluchistan and accupied the settlement of ancient Shahi Tump[40], closer to the westerly outposts of the Harrapan culture settlement of Sutkagen Dor. The onslaught became so swift and sweeping that within a very short period the prosperous settlement was pell-mell and the entire system was in disarray. Thus "The Harrapan people were replaced by squatters, living in small huts with fire-places, an innovation which suggests that they came from a colder climate[41]. "These tribes of marauders, no doubt, were the uncultured harbarians, when compared to the Indus society, but were the speedy and sweeping horsemen with the weapons of distant targeting like the bow-and-arrow; and

these means of stormy mobility and distant attacking rendered them victorious in disarranging the settled cultural society of Indus people. To the Indus people the concept of horse power and of the animal was unknown. The entire excavation of the civilization does not provide even the trace of the animal; the traces of which became available only after these sweeping marauders disarrayed the culture. The traces of the animal could find a stray presence only when the culture was in disintegrating process. Thus opines A.L. Basham that " after the barbarians had conquered the outlying villages the ancient laws and rigid organisation of the Indus cities must have suffered great strain—— the barbarians were already raging the provinces——when the end came it would seem that most of citizens of the Mohenjo-Daro had fled." It was under the first shock that a sizable migration took place to seek the safe havens and cross over southern ranges of Vindyachal and seek shelter in the unknown regions, now known as Karnataka. It is obvious from the skeletal finds at Burzhom that a chunk of Harappa men ventured to find their shelter in the safer confines of remote north with the pit-dwellers and imparted their advanced knowledge for the horizontal settlement. The craft of brick-laying, herding and husbandry of live-stock, and the institution of Pashupati the leader and manager of pens and animal enclosures was brought in and a new social set-up was established.

The solitary Heliolatric specimen slab points to the fact that the faith must have given the way to the new and progressive culture of the Harappans which must have created convenience to the socio-economic progress that in turn led to the adoption of the culture as well. But despite that, later historic evidence about the prevelance of folk rituals amongst the people prove that the "traditions die hard"[42]. The famous temple of Martand, dedicated to sun-god, establishes the continuance of this pre-historic faith. No doubt the Harappan settlers at Burzhom rendered a positive material progression to the Pashupata system of animal husbandry and semi-agricultural pattern, on the one hand, and on the other gave female-oriented pottery and kiln system presided over by the Mother Goddess.

Burzhom – the meeting place of tribal and cultural

The important find of petroglyph slab, depicting a hunting seen with engravings of Suns at the top (fig. IV), is one important pointer towards a tribal faith of Sun worship that was then prevailing in the entire immediate neighbourhood. The adjacent regions of Chilas[43] (Yagistan) – ancient silasthase, Nagar and Gilgit valley are full of rock faces and boulders decorated with the images of the solar cult. The solar glife discovered in Burzhom makes convenient the datation of heliocentric periods of the region which go back to 1600 BC approximately, as per the

datation of the Burzhom finds of IC period (above ground). The Burzhom finds, thus solves the problem of datation of the Solar faith prevailing in the entire central Asian and Iranian regions. The whole of the neighbouring region extending from Chilas to Eastern Iran then abounded with the heliolatrous faith; also extending upto the then Indian regions of Western Punjab. Till recent periods of history (700 AD), the center of Sun worship for the whole subcontinent was Multan (Moolasthana), where there was a majestic Sun temple for which exclusively qualified priests would come from Eastern Iran (Sakadvipa) to perform the ritual and serve the Sun god.

The glyphic expression of antagonism of heliolatory with the incoming of Bhuddist (Mahayana) faith (fig. 10) by 200 BC is the clear indication of the period that was conflicting on the war path with the alien faith in the neighbouring North-west frontiers, little Tibet and Ladakh. As oppsed to this conflict, the heliolatory in Burzhom seemed to be coexisting and at peace with the incoming faith, advancement and culture of Harrapan man, leaving behind no such expression of conflict. His knowledge of maerial advancement like bovine husbandry and the control and drafting of fire enabled the Burzhom culture to thrive into the ceramic age, where the controlled fire (Agni) became the basic power for social production. The ceramic products of utility like pottery, constructional products like baked bricks made the culture expand horizontally and thus made it possible to enter into the commune life and Megalithic culture.

The mystery of death and renunciation of the bodies by the dead made them believe in the attainment of mystical powers and positions by the deceased and would thus worship their dead and seek protection and wellbeing from their spirits. It is evident from Burzhom skeletal finds that the Harrapan man carried along the concept of trepination of the skull of the dead for making round amulets to wear for the protection. Not only that, he would use the skull (Kapaala) of the dead as a sacred container for eating and drinking[44]. Even the commune leaders would wear skull garlands (Kapaalamala) as a mark of bestowed leadership, and those whom he lead came to be known as Kapaalikas.

The process of socio-economic evolution, in which the control of fire played the founding role for social production resulted in the faith and ritualism of fire worship and consequently the emergence of the faith of sect of Kaalamukhas, who would put the ash-marks and decorations on their forehead, after worshiping Agni; and consequently being called Kaalamukhas. Both the Kapaalika and Kaalamukhas faiths presented a progress, and development over their parent sect of Pashupatas and their system of the society. They adhered to the worship of their predecessor Paashupata

deity, termed later as Bhairava Siva.

Foot-notes, Explanations and Bibliography

[1] Evergreen shrub of high tropicals.

[2] A virus tree that effects the plants around upto 500 ft. around. Habitation, tropical Himalayas.

[3] Moderate sized evergreen tree, habitat subtropical.

[4] Geology of India & Burma..... S.Krishnan.

[5] The oldest available depositions caused by glacial pulsations, having three divisions of age stratas.... primary, secondary & tertiary.

[6] Fan – shaped deposits of alluvium, shaped by the flowing movement of water.

[7] Of lake deposits.

[8] River deposits.

[9] The earliest Mesozoic period which lies between Cainozoic and Palaezoic periods.

[10] 820 meters cross-section.

[11] Finally straitified stone, splitting readily into plates resembling slate, but softer and less solid consisting of consolidated mud or clay.

[1] The matter transported from an original resting place, specially by a glacier.

[2] A pair of layers of alternately finer and coarser believed to comprise on annual cycle of deposition in a body of still water. Deposited layers of clay and silt in a lake.

[3] Hard shelled animals with shells.

[4] Loose rounded fragments of rock. Small water-worn stone pieces.

[5] Water-worn stone fragments of rock cemented into a mass.

[6] Finely stratified stone, splitting readily into thin plates and resembling slate, but softer and less solid, consisting of consolidated mud or clay.

[12] A loose or crumbling earthy deposits (sand, silt or clay) that contains substantial amount of calcium carbonate.

[13] "Glaciation and palaeolithic sites in Liddar Valley:..... Survey Report (1974) by Joshi, R.V; S.N. Rajguru; R.S. Pappu & B.P. Bopardikar. "World Archaeology" vol. 5, No. ; Henley & Thomas, Oxen; Routelege & Kegan Paul.

[14] Geology of India and Burma .... By S. Krishnan; page 302.

[15] Radio Carbon Dating results of earliest pit society: 3000 to 2375 B.C. The Birth of Indian Civilization by Bridget and Reymond Allchin (Penguin) 1968, 1993.

[16] Report, R. K. Pant 1978. Archaeological Survey of India.

[17] A. K. Sharma 1982, ASI.

[18] The Birth of Indian Civilizations— Bridget and Reymond Allchin (1993) page 249.

[19] The Birth of Indian Civilizations —— Bridget and Reymond Allchin (Penguin) 1968, 1993; pages 158, 159.

[20] Ibid.

[21] Recent Archaeological Discoveries in India —— B. K. Thaper (The Center for East Asian Cultural Studies, UNESCO) 1985, page 29.

[22] The visionary line from commune to distant commune through the Megalithic erections.

[23] Earth Mysteries by Michael Howard, Robert Hale, London 1990, pages 19-21.

[24] The Indus Deity has been identified as the primitive "prototype of Shiva" (Bridget & Allchin). This primitive Shaivic form is that of Pashupati, wearing the crown of hornes, quite appropriately corresponding to the leader of animal herd of Neolithic culture.

[25] The drawing of the pot with the symbol identical with Kot-Diji find. "recent Archaeological Discoveries in India" B. K. Thaper (UNESCO) page 36.

[26] The Birth of Indian Civilization —— Bridget & Reymond Allchin (Penguin), page 119.

[27] The Indus deity has been identified as the primitive "prototype of Shiva", Bridget & Allchin. The primitive Shiavic form is that of Pashupati,

quite appropriately corresponding to the leader for the animal herd, the chief occupation of Neolithic culture.

[28] This forms the basis for the later Kashmir Shaivic thought, the basis which was layed at Burzhom, in 1600 B.C. —— about three thousand years before.

[29] "Primary" denotes the practices of direct burial, while the "Secondary" internment is done afterwords. First, the body is directly buried for decomposition, then the skeleton is disarticulated and buried again.

[30] "trepination in Ancient India" —— A.K. Roychaudhary (Journal of Asiatic Society of Bengal, no. 15-203, 204).

[31] Refer to photograph of Gof- Kral and drawing of the Neolithic grave (No. 32B and fig. 63) from the Brith of Indian Civilization, 1968, Penguin, Bridget and Allchin; for comparison with the grave photograph from Gofkral.

[32] Human Remains of Burzhom———by Arbinda Basu and Anadipal (Anthropological Survey of India, Govt. of India, 27- Jawaharlal Nehru Road, Calcutta -700016.)

[33] The identical symbolization within the three cultures depitcs the same socio-religious and cultural thought based on an identical economic productivity (for comparison see the illustrations of Indus, Kot-Diji and Burzhom finds.)

[34] Chinese Account of India———Vol. I, 117-118; Samuel Beal. The followers of Pashupati, later on, came to be known as Pashupata sect.

[35] Neolithic culture —— page 25. Recent archaeological discoveries of India; B.K.Thapar (centre for East Asian Cultural Studies, UNESCO).

[36] Refers to the human of Burzhom.

[37] Refers to graphic footnote no. 18 of Sojourn Burzhom.

[38] A.L.Basham comments that "the horns of the Proto-Shiva are evidently those of a buffalo".

[39] The wonder that was India (page 21) —— A.L.Basham.

[40] The wonder that was India, page 26 —— Basham.

[41] Ibid.

[42] Even these days Kashmiri Pandits celebrate the seventh lunar day of the month of Ashad, when their ladies early in the morning, lay the images of the Sun (fig. 15) in each room and in the courtyard with home-prepared natural powder colours: the white powder of natural lime, black with powdered Charcoal, brick red from powdered bricks and green from the dried green mulberry leaves. The powdered colour laid in stripes of concentric circles starting from the centre outwards. Lastly the straight stripes projecting outwards are attached around the circle to depict the rays of the Sun. A pot, full of water with a leafy fruit branch, is placed over the centre of the main diagram to celebrate the human and agricultural fertility and reproduction. The fast is then broken with the specially prepared dough from rice flour, steamed and fried in an earthern-ware.

[43] K. Jettmar; "Petroglyphs and early history of the Upper Indus Valley" – The 1981 Expedition Report, (Cambridge; The Ancient India and Iran Trust, 1987).

[44] Even today, some of the monastries (Gompas) do have human skulls at the alters in which the offerings are put for their Bhodisatvas and Shakyamuni. I detected the object in the Rangdum monastry while on my tour to Zanskar where the ancient ritual is still lingering into the religio-cultural fabric of the society.

Fig. I

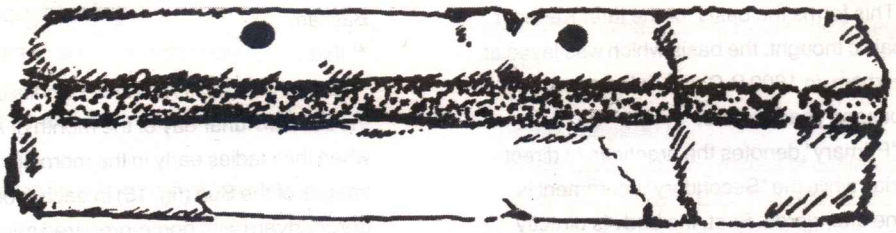


Fig. II

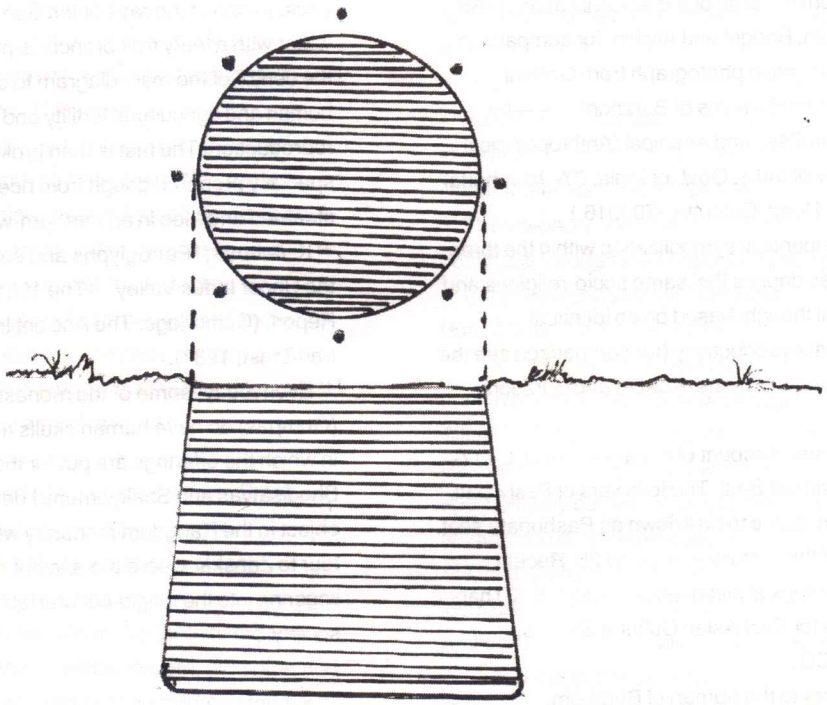


Fig. III

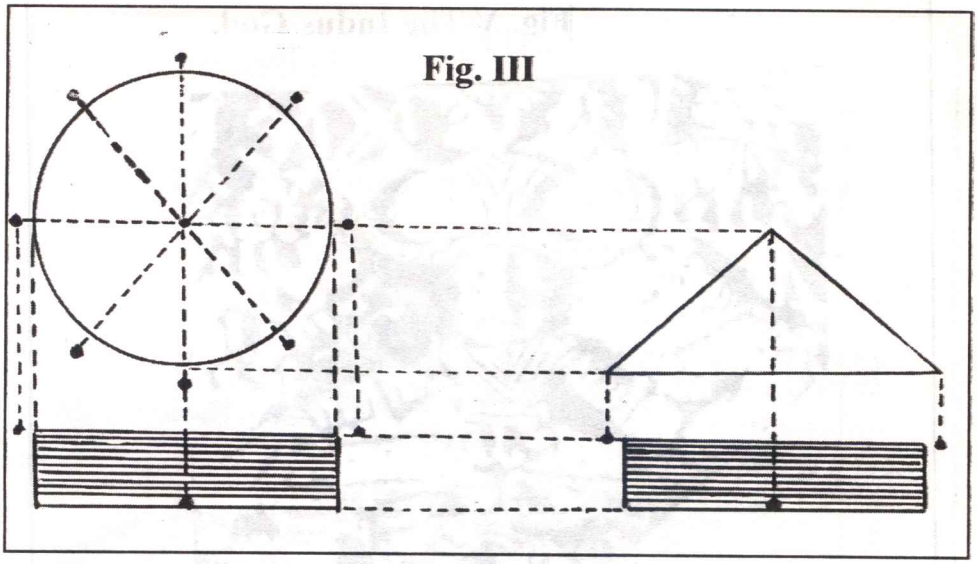


Fig. IV

Fig. V-The Indus God.

Fig. VI

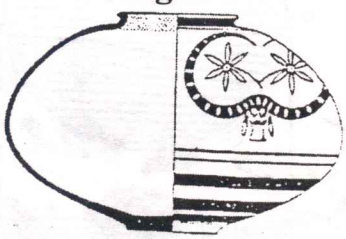


Fig. VII

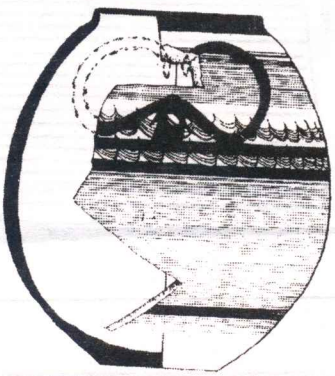


Fig. VIII

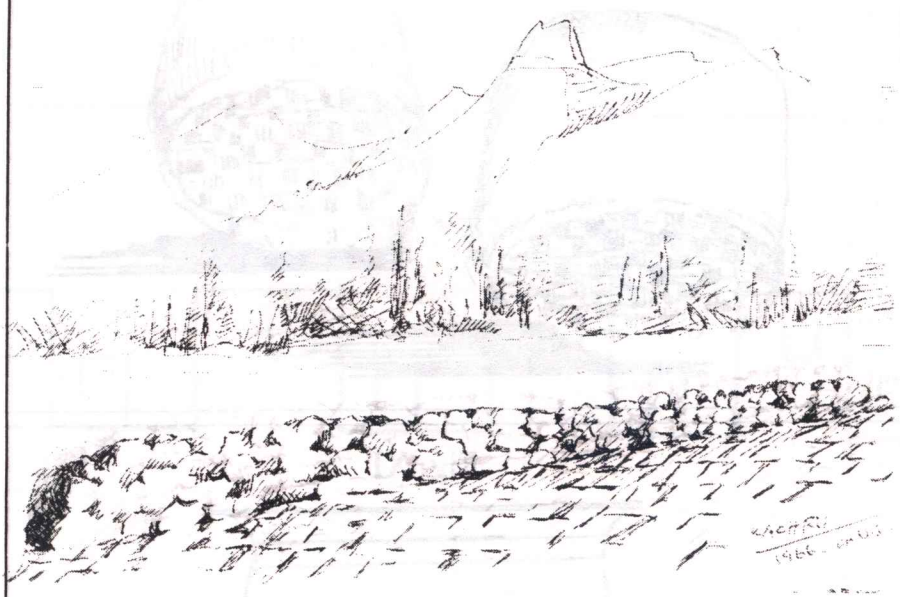


Fig. IX

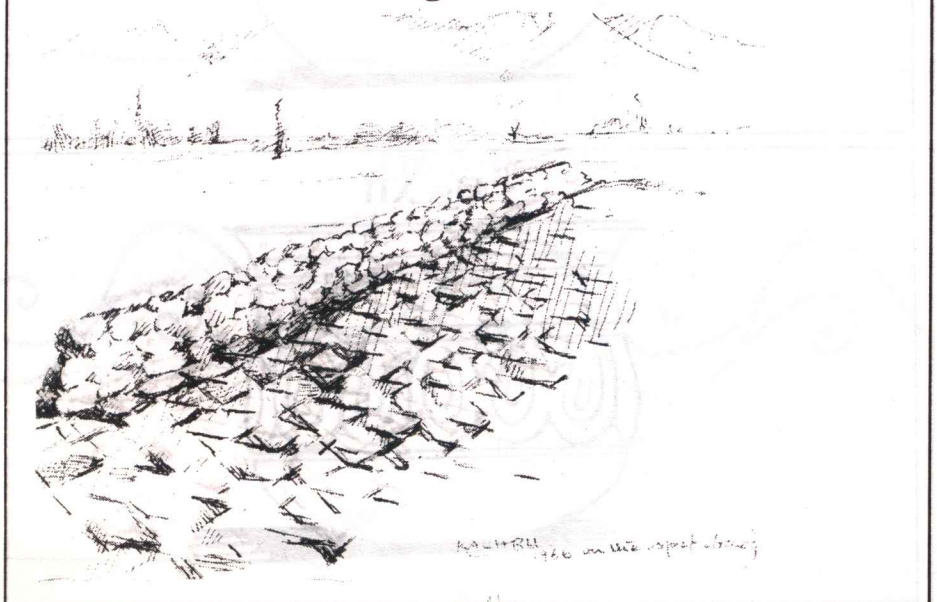


Fig. X

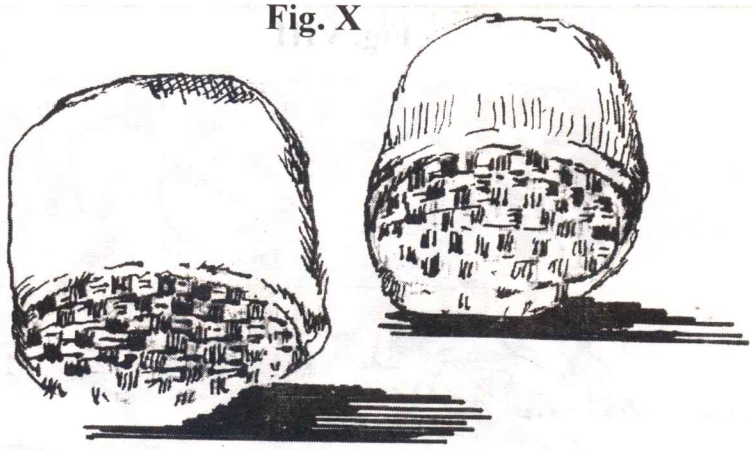


Fig. XI

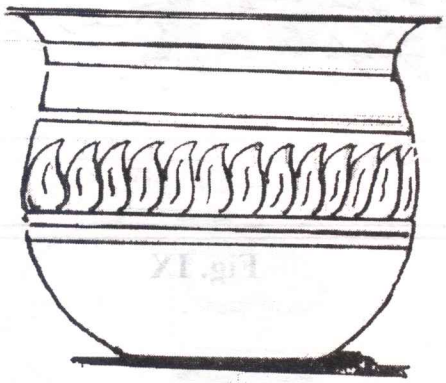


Fig. XII

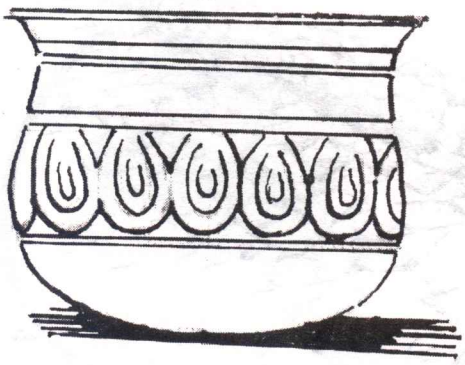


Fig. XIII

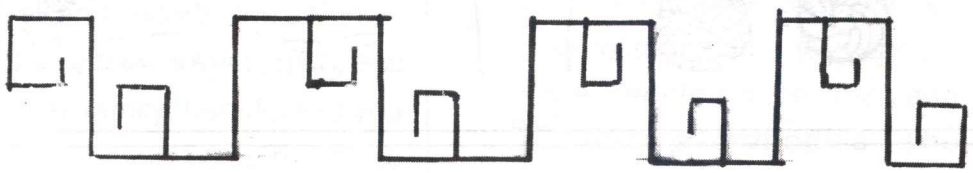
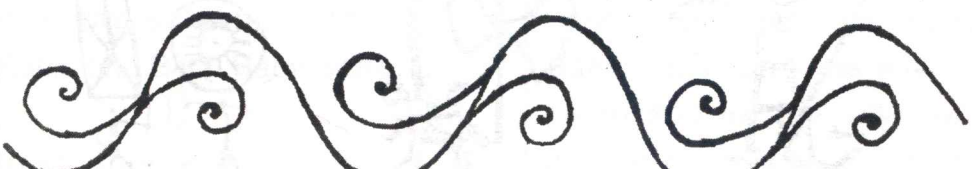
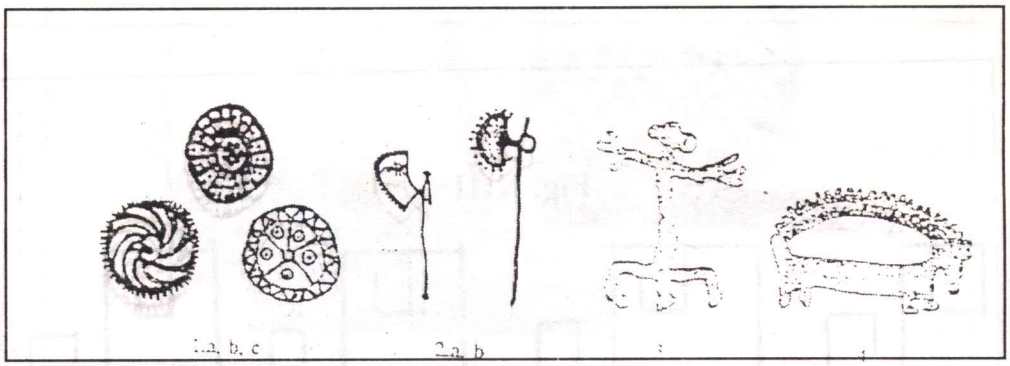
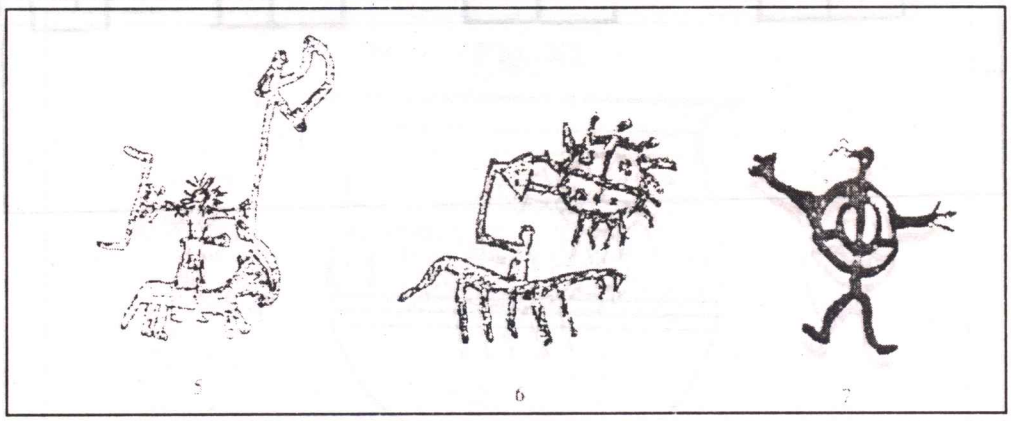


Fig. X-IV





1a, b, c 2a, b 3 4



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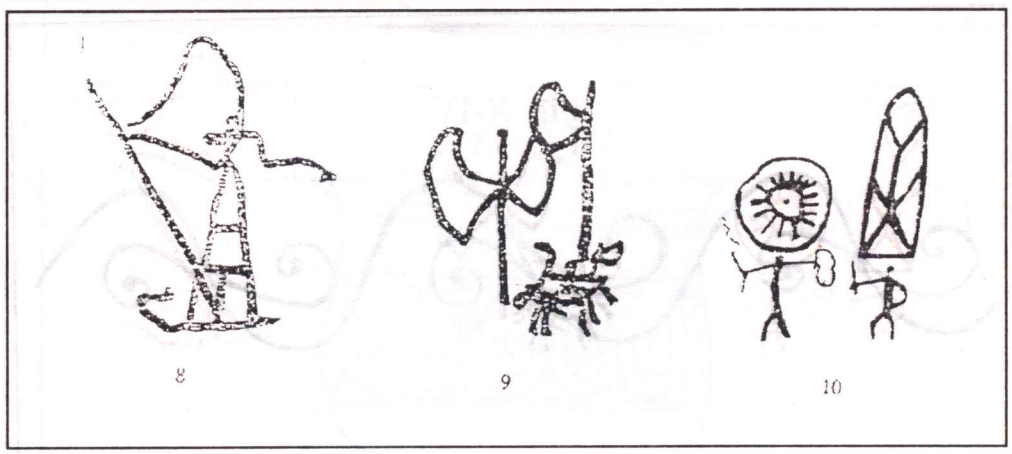


8 9 10

Earliest Surviving records of English written by Kashmiris

A Letter from Shukar Ali to Sir Francis Younghusband.

"Sir, I reached very well home, with very felt happy and found all my poor family very well and showed the all kindly of your they got very glad, and we all family thankfully to you to remember us so much , to little people and my all friends got very glad too, they said thank you, and hope you would not be engry with this English written, and hope you pardon for this, and could not write myself and could not get other munshi write you, becouse and found Rassul, he was my old friend and let him write this letter. please give my salaam to Mem Sahib and Baby Baby Sahib.

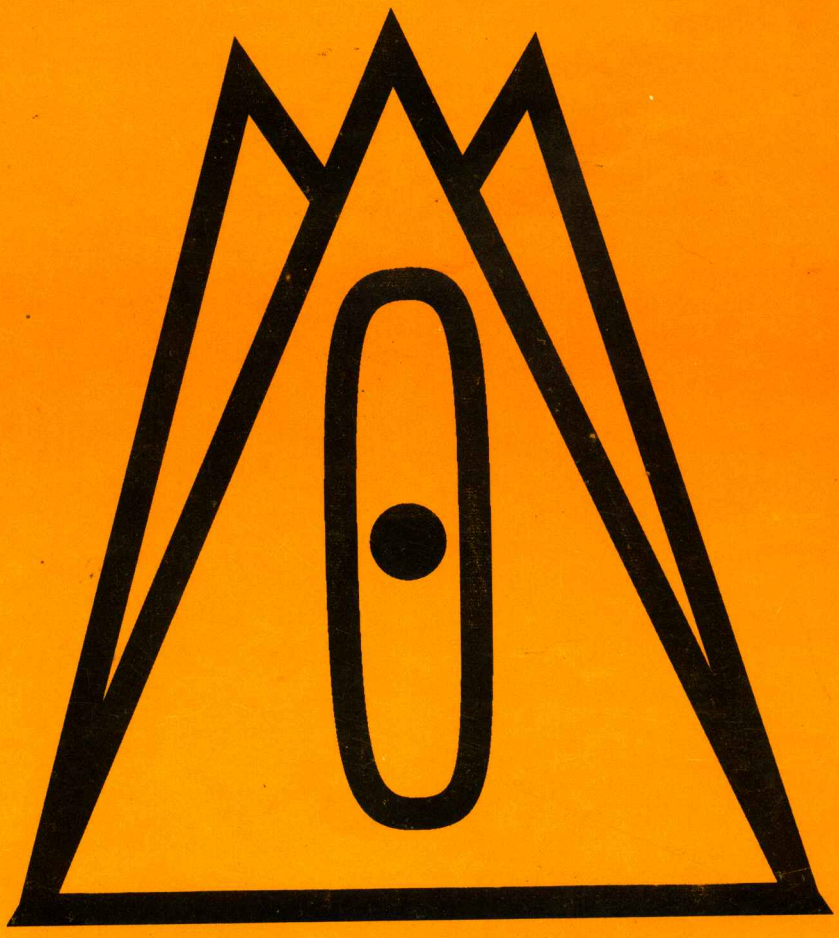
from poor Rassul plenty salaam

Your obedient servant

Shukar Ali"

Rassul Galwan, the first Kashmiri to write in English, of the masters he had known, in his book, "Servant of Sahibs".

"That Sahib's business", he tells us, "was to measure the people's face, feet and hands; everybody's. The Ladakhis thought this would be for them unluck, not would let him measure them. Sahib measured me, all my body and my face, and said ; 'I will give presents to those men who will let me measure.' I said to the village men: 'This measuring business is not bad. If it be bad, I never let Sahib measure me.' And some of them said: ' Yes, we believe to you., We will let Sahib measure us'. Then I said Sahib; 'Measure me every camp and let the villages people see. Then will find other men for Sahib, without trouble '. Sahib did this always after and got plenty people to measure."



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